

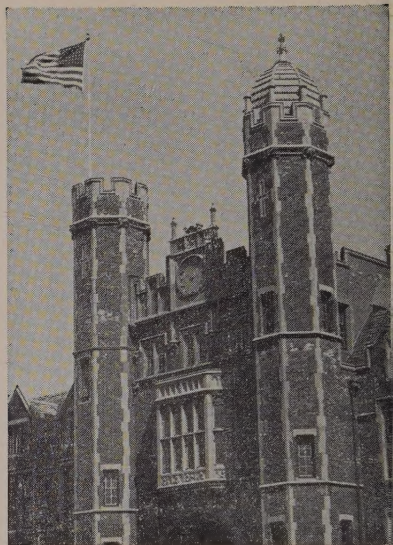
Magazine of United Lutheran Church Men

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May 1961



*It's time to make
your reservation
for*



"Frontiers of Churchmanship"

***23rd BIENNIAL CONVENTION OF
UNITED LUTHERAN CHURCH MEN***

August 1, 2, 3, 1961 at

Wagner College, Staten Island, New York City

See pages

15, 18, 21 and 34

LUTHERAN MEN

Magazine of United Lutheran Church Men

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COVER: Active ULC layman and new Ambassador
to The Netherlands John S. Rice poses with Penn-
sylvania Governor David Lawrence and President
John Kennedy during the latter's campaign last
fall. See our story of *A new Ambassador*, page 4.

PHOTO CREDITS: Page 6, *Associated Press*; page 10,
Religious News Service; pages 12 and 29, *National
Lutheran Council*.

**A churchman
in politics
and . . .**

A New Ambassador

by RAYMOND S. DAVIS

JOHN S. RICE of Gettysburg, named by President Kennedy as United States Ambassador to The Netherlands, is a life-long Lutheran and resident of his native Adams County, Pennsylvania. His parents and grandparents were Lutherans, too.

He was a member and regular attendant of Trinity Lutheran Church, Arendtsville, near his old home in upper Adams County, until he moved to Gettysburg 26 years ago and transferred his membership to Christ Lutheran Church. His wife Luene and only daughter Ellen Frances, have also been active members of Christ Church.

The Rices live in a 12-room white house close to Gettysburg College, where their daughter is a sophomore.

Rice long has been identified with Lutheran church affairs. Before his duties took him away from home so much in recent years, he took an active part in activities of his church. He has been a

member of Christ church council and served in other capacities. When at home the Rice family attend church services regularly.

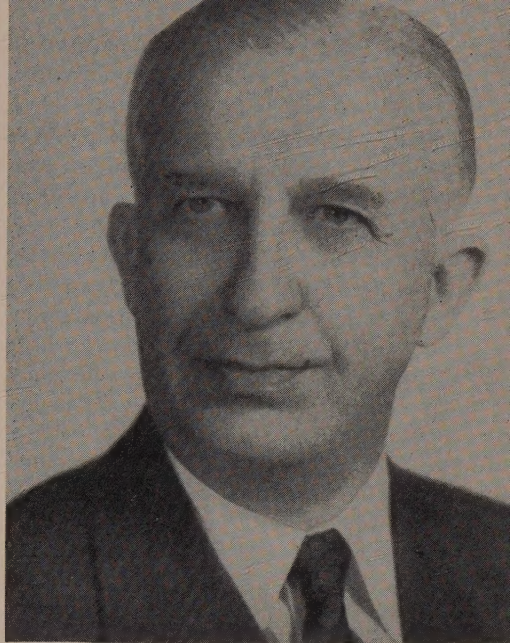
Rice was a trustee of the Gettysburg Lutheran Theological Seminary from 1941 to 1955. In 1939 he was elected to the board of trustees of Gettysburg College and has been its chairman since 1955. He also is a member of the Board of Pensions, United Lutheran Church in America.

Rice served in both wars, as an aviator in private in World War I and as an Army Force colonel in World War II. He received two citations and the Legion of Merit for outstanding services rendered his country.

An interesting part of Rice's service during World War II was revealed in

"Jeff" Davis is director of public information at Gettysburg College, Gettysburg.

Ambassador to The
Netherlands John S. Rice.



onal friend, Colonel Daniel J. Anderson, who was Judge Advocate of the 14th Air Transport Command Division to which Colonel Rice was attached as Personnel Officer.

Colonel Anderson was visiting with the Rice family when I went to the Rice home for an interview. Colonel Anderson related how his friend was instrumental along with a chaplain, Bill Morgan, in organizing a prayer squadron. The idea caught on and spread throughout the division; it was a wonderful morale builder for the men who risked their lives daily in carrying out dangerous combat missions. Prayer became an important part in the daily lives of these

Prayer cards were made up by Colonel Rice and signed by him, Chaplain Morgan and General L. G. Fritz, Division Commander. While Rice was absent out of the room, Colonel

Anderson remarked, "John always attended chapel services wherever he was."

Rice was somewhat modest about this phase of his military service. This is typical of the man. Soft spoken, quiet mannered, congenial and friendly, the new ambassador combines many qualities of leadership and ability that have been noteworthy throughout his long career as a church layman, businessman, civic worker and public servant.

Modest about his accomplishments of which there are many, Rice nevertheless has a deep sense of pride for his church, college, community, state and nation. All his endeavors reflect a forward-looking attitude toward life. This is best illustrated, I think, by an event which took place in January, 1959. Rice was honored at the 15th annual dinner of Adams County's only daily newspaper, and presented a certificate as an "Honorary Member of the Staff of The Gettysburg

Times." He prefaced his remarks with the title "Proud Past—Brilliant Future."

In paying tribute to his own community which he compared with hundreds of other American communities, Rice said: "... we have real cause for being proud of our past and the heritage it has given us ... we are at the beginning of a new year. This is the time when we as individuals take stock in ourselves, how we have lived, and what we have accomplished in the past, what our plans are for the future and how we can improve ourselves. At this time of year it would be well if nations and communities would also take stock how they have lived, what (they've) accomplished and what plans (they have) for the future. We have a rich past ... along with this heritage we have had thrust upon us a deep responsibility."

As a trustee of Gettysburg College, Rice has been looking ahead for years. With the educational picture changing rapidly following World War II, Gettysburg like many other colleges faced a tremendous task in expanding its physical plant and equipment, enlarging its faculty and implementing new plans for future development.

The greatest changes in the history of Gettysburg College have occurred during this post-war era. New men's and women's dormitories, a dining hall, student union building and infirmary have been erected on the campus. A new physics building is about completed, and construction started in January on a new addition that will double the size of the present library, and the main section of a new physical education building. Other buildings on the campus have been remodeled to provide more classrooms and faculty offices. The faculty now numbers 130 and last fall's enrollment was 1691.



President Kennedy and his new ambassador at the White House on March

Looking to the future, a capital campaign was inaugurated three years ago that already is enabling the college to fulfill increasing demands for high education in quality comparable to other institutions of similar size and known academic excellence.

Having lived near the campus for so long, Rice has been constantly aware of the problems, needs and future potential of the college to which he has devoted much time and effort. He has worked closely with President Willard S. Parker, students, faculty, alumni, friends, supporting churches and synods in bringing about many desired changes.

The high esteem in which Rice is held was demonstrated on April 7 when the trustees tendered him a testimonial dinner in recognition of his distinguished and devoted efforts for Gettysburg College.

lege. Highlight of the dinner was an announcement by John A. Apple, vice chairman, that a new men's residence hall had been named after Rice and will be known as the "John S. Rice Hall." This action of the board was planned as a surprise and was a carefully guarded secret among the trustees until Apple made the announcement.

The new ambassador was graduated with honors from Gettysburg College in 1921 and is a member of Phi Beta Kappa. He was president of Rice, Trew & Rice Company, manufacturers of fruit packing supplies for 26 years, and of the State Container Company, corrugated box manufacturers for eight years, until both businesses were sold in 1955 to Island Container Corporation.

He was a state senator between 1932 and 1940. In 1946 Rice was the Democratic nominee for governor. He became Commonwealth Secretary in 1958 and was elected Democratic State Chairman in 1959. He also was a member of the governor's cabinet and executive board, member of State Board of Pardons, and several other state commissions.

His fraternal affiliations include Phi Gamma Delta social fraternity, the Masonic fraternity and Zembo Temple Shrine.

Mr. and Mrs. Rice left for The Netherlands in the latter part of April. Their daughter will complete her school year at Gettysburg College and join her parents later.

The Eight Degrees of Charity

MAIMONIDES

The First and lowest degree is to give, but with reluctance.

The Second is to give cheerfully but not proportionately.

The Third is to give cheerfully and proportionately, but not until solicited.

The Fourth is to give cheerfully, proportionately, and even unsolicited, but to put it in the poor man's hand.

The Fifth is to give Charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him.

The Sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them.

The Seventh is still more meritorious, namely, to bestow Charity in such a way that the benefactor may not know the relieved persons, nor they the names of their benefactors.

Lastly, the Eighth, and the most meritorious of all, is to anticipate Charity by preventing Poverty.

Church Team in Greece Sets Peace Corps Example

Pattern: Hard work; slow success

by NEIL MELLBLOM

ONE ASPECT of life in the now-forming Peace Corps is becoming clear: volunteers for the overseas assistance army will find more hard work than adventure and excitement.

Prospective corpsmen are being advised from many quarters that their tour will be no soft touch. Chief among those stressing the seriousness of the task is the man in charge of the venture, R. Sargent Shriver.

He recently told one questioner that those looking for a joy-ride in glamorous lands "had better get off the train."

And another of his statements, citing the need for "tough, dedicated farmers," could lead one to believe he has been listening to some of those young Americans who have been on the train—veterans of a "peace corps" that was started several years ago.

There are such veterans, and they can speak with authority.

Except for the name of their organization and the source of their sponsorship, they have been performing work virtually identical to that prescribed for those who will serve in the Peace Corps.

They are members of the Greek Team.

Instead of being sent by the United States government, they labor under the auspices of a variety of church groups and the guidance of an executive committee representing international Christian organizations.

The inter-church team is in Greece because the Greek government wants them there. It cooperates with the government and the Greek Orthodox Church in the redevelopment of remote rural areas in Northern Greece.

Greek Team members—like the anticipated corpsmen—have special skills. They live among the people and by the same standards, they volunteer for two-year periods, and they receive little more than basic expenses and a moderate allowance, plus, of course, the satisfaction of their accomplishments.

One of the present Greek Team members is 27-year-old Charles Schroeder of Lanesboro, Minn. He holds a degree in agriculture and majored in animal and plant husbandry, was an employee of the U. S. Department of Agriculture.

Neil Mellblom is a staff writer for the National Lutheran Council News Bureau.

Conservation Service before going overseas and now is working on the island of Kythera. His two-year tour, under the auspices of the Lutheran World Federation's Department of World Service, will end next August.

For the past 18 months, Mr. Schroeder, a member of the American Lutheran Church, has been keeping a diary of his activities and copies have been received at the National Lutheran Council. Many passages spotlight items brought to wide attention since the Peace Corps began to take shape.

"At the beginning of this communicate mentioned frustration," Mr. Schroeder wrote after his first several months in Greece. "Perhaps this is the wrong word. If conditions weren't such that things were difficult to do, a team such as ours would have no purpose.

"In the past four months I have gained one thing; that is, I am slowly becoming able to estimate the size of the barriers here . . . first, bewilderment; second, frustration; third, grappling with the elements, and fourth, sometimes long after the team member has gone home, success.

"This last can be seen in the people where work has been done. The village where I helped place the Jersey heifers is an example. They are very happy every time we come there and are careful to carry out any suggestions we can give them. Such trust comes only from a close fellowship with them."

The trust described by the Greek Team member does not come easily, and another of his passages points up the wisdom behind a Peace Corps requirement that before being sent overseas the volunteers must attain a working knowledge of the language.

"I have been having trouble this month making visible progress with the men

at Katsika," Mr. Schroeder wrote (before his present Kythera assignment.)

"The result is, of course, a lowered opinion of my ability among them. I feel the greatest trouble is verbal contact. The one man at Katsika who knows English is a former team interpreter. Now he is having troubles of his own and can't be at work much of the time.

"This puts a strain on my limited Greek. Now I know this sounds like a trivial thing to become greatly worried about, but it does demonstrate how, in this strange world of the fraternal worker, small intangible problems can become mountainous obstacles."

A joy ride?

Mr. Schroeder tells of working on the equipment that needs installing in the hog barn and at the same time trying to care for the eleven litters of pigs which have suddenly arrived . . . a couple of goats are sick . . . the rat-proofing we did on one of the rabbit hutches was not altogether successful and we have lost another litter."

Travel in distant lands?

The young agriculturist describes spending ten days to attend a conference—six days on the road and four days at the meeting. And he says of his jeep: "I am glad we have many hills here for each morning I must roll down one to bring life to the buggy again. The tires are also bad and with the spare in a shop for repairs I now have a puncture in the fourth which must be pumped up regularly."

Exotic foods?

"Monday I found myself incapacitated because of something I had eaten. Must have been a bug."

Natives are grateful for assistance, Greek Team members have related, but the introduction of modern farming

methods can produce unforeseen difficulties.

Finding a cow suffering from bloat, Mr. Schroeder diagnosed the cause as being fed too much cornmeal. "These recipients seem to be so exuberant over their heifers (given to them) that they get carried away," he commented.

Other disappointments have included discovery of a corn drier, for preparation of poultry feed, that had been sitting idle over two years because it had been

mishandled and broken; and trying expedite construction of modern farm buildings "when the building contractor cannot even visualize what he is trying to build."

All is not gloom, however, and like the Greek Team participants, peace corpsmen devoted to their mission will be rewarded as their efforts begin to take effect. In his present assignment on Kythera, a barren, depopulated island where mere existence is an effort, Mr. Schroeder is optimistic about the long-range results of an extensive reforestation project.

And he tells of the fertile, but now inaccessible Poliopolis valley. Roads have been cut into the valley and bulldozers are controlling the channels of rivers that have been carrying away valuable soil.

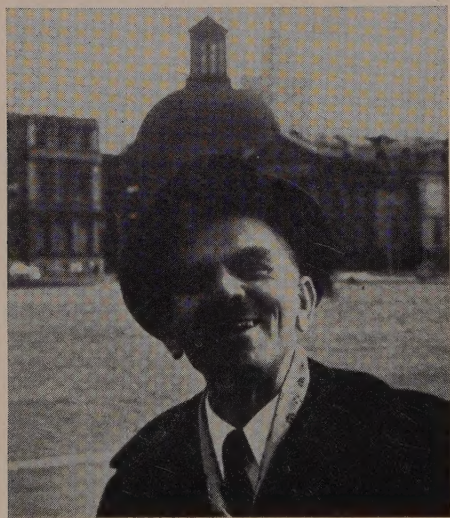
"Perhaps, some day this beautiful river basin will realize its full production capacity," he says.

Guiding the Charles Schroeders of America who have taken their talents to less fortunate lands is the definition of "fraternal worker," as those living peace corps existence in Greece call themselves.

The fraternal worker is "one who lives with, works with, and becomes a brother to a person or people."

"The fraternal worker does not necessarily need to be an educator or natural leader, in fact what he needs is love for his fellow man and a determination to understand him as he is. Any superior knowledge or ability will find its way from heart to heart and mind to mind in a natural and lasting way."

In this spirit, the Greek Team has set a pattern for the kind of "joy ride" to be experienced by America's new Peace Corps.



LUTHERAN EYES will be on Warsaw, Poland in June when the Lutheran World Federation holds its Executive Committee meeting there behind the Iron Curtain. Bishop Andrezej Wantula of the Evangelical Augsburg (Lutheran) Church in Poland, reflects the indomitable spirit of Christians behind the Curtain as he stands before Warsaw's domed Trinity Lutheran Church. In the background, almost symbolic of Red atheistic campaigns, is the towering Communist-built House of Culture. Bishop Wantula, elected early in 1959 to succeed retiring Bishop Karol Kotula, was formerly pro-rector of the Evangelical Theological Seminary in the Polish capital.



MAN TO MAN

by **LAWRENCE M. REESE**

Look, and Then Leap

MOST OF US are familiar with the old adage: "Look before you leap." As kids, we investigated the depth of the old swimming hole before diving in from the bank or jumping in from the limb of an overhanging tree. As we grew older we exercised similar caution before leaping into a job or choosing a life partner.

Looking before leaping is a prelude to intelligent decision and action. It involves careful investigation before making a definite decision. And it often results in careful preparation before assuming a new responsibility.

Leap, and Then Look

No one would dispute the fact that looking before leaping is good common sense. Sometimes, though, life refuses to obey the laws of common sense. Two job opportunities are before us. We may study and investigate only to find that they stack up equally. Or opportunities may come and there's little time for deliberation. Situations may demand that we take a leap of faith and look later. This is especially true in our relationship with God.

Haven't we had our moments of wishing that everything about God could be

explained, that our religious questions could be answered, that we might get along by looking and not leaping. But suppose God could be confined to a "system." Suppose our religious experience would be on a production line basis. Like mathematics, we could advance spiritually from simple arithmetic to the highest equation of higher mathematics. Suppose we all knew exactly how long we are to live, what tomorrow will bring, and could plot life accordingly. Would we like it? How would this year be affected if we knew that next year was to bring a dramatic change in our living?

God's Balanced Rhythm

Fortunately for us, God has planned a life which balances reason and revelation, fact and faith. His own Son planned carefully for his life, spent much time in prayer and meditation to prepare himself for action. But Jesus also made some headlong leaps into the unknown. By the power of love he took a big leap from the organized religion of his day to a new religion with revolutionary concepts. He left the security of his own church organization and jumped into an uncharted future. He took a leap at the urging of love and it cost him his life.

The Sermon on the Mount is a thrilling mixture of good common sense and ventures in faith. It's sensible to practice the golden rule but it takes a real leap of faith to turn the other cheek. It's good common sense to strive for justice but it takes a huge leap of faith to forgive until seventy times seven.

In our modern scientific age it takes a mighty leap of faith to witness to our relationship with God. This is a world of research, computers, laboratories, management consultants, efficiency experts and psychological analysts. So much can be proved, tested, researched, documented. Little wonder that faith often takes a back seat to fact. Yet science itself shows the way to a leap into the unknown. In faith and hope, the scientist poses a possibility. Perhaps thousands of experiments later he can prove his hypothesis. If the scientist ever stopped at the barrier of common sense or existing knowledge, there probably would never have been a world of electronics, mass communication and transportation, or miracle drugs.

To be less "faithing" than a scientist should be unthinkable for a Christian. As Christians, we know that love and forgiveness can never be produced, changed or replaced by any laboratory. We know that these are gifts of God, obtained in our relationships of love which God himself initiates. This same relationship then helps us take big leaps of faith. We witness for love and forgiveness in the midst of strife. We dare to stand alone on our own convictions if he directs. Thus at God's direction we look before we leap and we also leap in faith and look later.

There's real adventure in taking a leap of faith at God's bidding. Adventurers see new places, make new friends, have



DR. ROBERT E. VAN DEUSEN meets Congressman Cleveland M. Bailey (D. W. V.) before testifying against federal aid to parochial schools. Representative Bailey is chairman of the General Subcommittee on Education of the House Committee on Education and Labor which is receiving testimony on the federal aid to education bill. Dr. Van Deusen is a Washington secretary of the National Lutheran Council's Division of Public Relations. He presented the official NLC position before subcommittee of the House on March 17 and before the Senate on March 20.

new experiences, and get out of monotonous ruts. Who of us would trade in our own comfort and security for a new friend, a chance to help where there is need, a new experience of God working through us? Animals in a zoo are well cared for, but watch the beasts stride relentlessly back and forth in their cages. Suppose they were given the choice between secure bars or a dangerous jungle, guess which would be their choice!

Man to man, we're missing plenty. We prefer the security of our own making to living by God's direction. Let's be wise enough to do some looking before we leap. But let's not look so long that we never leap at all!

Theology For Laymen

Hamma launches unique venture

A MAN FROM PITTSBURGH writes: "I have a desire to serve my Lord, but is the ministry the way for me to serve? Or perhaps I can be of more use as a layman in my church."

A woman from Virginia, now in government service, has this to say: "If the

Congress should pass a bill permitting government employees to retire after 30 years of service . . . I would do this and would like to enter church service. My pastor feels that my best areas of work are organizational and executive ability positions. I realize that it may be



Pastor Donald Stoughton, coordinator for the Program of Lay Training, signs up registrants for the opening session of the Springfield School of Theology for Laymen.

necessary for me to obtain an M.A. degree in business administration or some allied field. Please advise me as to the kinds of work or types of position that I should be thinking of training for in the next four years."

A farmer from Illinois, formerly a school teacher, writes: "During the fall quarter I took three courses at a seminary and found that the preparation offered there was mainly for the ordained ministry, for which I feel that I am not particularly fitted. So I am writing for information . . . concerning the requirements upon one who would enter this field of lay training."

And so the voice of the church is heard! It is a voice representing uncertainty, some frustration, much enthusiasm, and great desire. It is not the voice of the church in convention, for the demand for lay training comes not from committees in session, but from laymen who want to serve the church and her Lord. They sense at least these two obstacles: lay responsibilities are not always clearly defined, and training has not been provided.

The new Program for Lay Training of Wittenberg University's Hamma Divinity School, Springfield, Ohio, is an attempt to satisfy this need among the constituent synods of the United Lutheran Church—it is an attempt to satisfy the desires of laymen impatient to serve the church.

Hamma's Program for Lay Training was first proposed to the Synod of Ohio in convention in 1960. The synod voted (a) to place \$20,000 in its budget for 1961 to carry forward the program, (b) to invite other interested synods to share in the undertaking, and (c) to request the ULCA Board of Higher Education to assist also.

Under the guidance of its full-time

coordinator, the Rev. Donald W. Stoughton, the program was officially launched last January with opening of the Springfield School of Theology for Laymen with 104 persons enrolled, including wives of Hamma seminarians. Six other schools were scheduled, too, in various cities and for various special groups. Most of the schools operate on a once-a-week basis for a stated period.

There are three broad categories incorporated in the Program for Lay Training:

1. *General training of the laity for better Christian churchmanship.* Through study of dogmatics, church history, English Bible, and practical theology, the laity is offered the opportunity to become better leaders, better teachers, better churchmen.

2. *Unordained service in areas other than the ministry,* such as Christian education, church music, parish business administration, parish work, and other full-time occupations.

3. *Training of laymen for pulpit supply,* part-time and full-time. This program will be of greater duration than the others and candidates, of course, will be subject to examination and appointment by Synod.

Interested persons may secure specific information, schedules, etc., by writing to Pastor Stoughton at Hamma Divinity School.

Informed Lutheran men read

LUTHERAN MEN

Has your ULCM subscribed

*for all the men of your
congregation?*

Convention Speakers All Tops



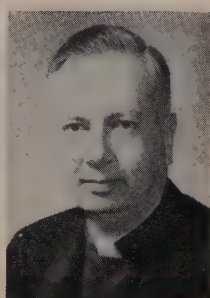
Muehl



Lazareth



Forrell



Fry

SPEAKERS FOR ULCM's 23rd biennial convention, August 1-3, 1961 at Wagner College, Staten Island, N. Y. are all top men—leaders who can be depended upon to provide real mental and spiritual "meat" for convention-goers.

DR. ANDREW W. CORDIER (see LUTHERAN MEN, March 1961) will address the Fellowship Banquet on Wednesday evening. Dr. Cordier is executive assistant to the Secretary-General of the United Nations. The other outstanding speakers are:

WILLIAM MUEHL, professor of practical theology at Yale Divinity School . . . Episcopal layman, lawyer, arbiter of labor-management disputes . . . holds degrees from the University of Michigan, Law School, and Yale . . . popular lecturer at colleges, schools, professional conventions . . . author of three books and numerous articles . . . speaks Tuesday on "In This Troubled Earth."

DR. WILLIAM H. LAZARETH, assistant

professor of systematic theology, Lutheran Theological Seminary at Philadelphia . . . ULCA representative to National Council of Churches Department of Church and Economic Life . . . graduate of Princeton, Philadelphia Seminary, and Columbia, also was a fellow at Tuebingen, Germany and Lund, Sweden . . . expert communicator on Christian Social Responsibility . . . speaks Wednesday morning on "The Faith That Forms Us."

DR. GEORGE W. FORRELL, professor of systematic theology, Chicago Lutheran Theological Seminary . . . German-born, educated at University of Vienna, Philadelphia Seminary, Princeton and Union seminaries . . . has taught at Gustavus Adolphus College, University of Iowa, University of Hamburg, and in India . . . prolific author . . . speaks Wednesday afternoon on "The Vocation That Claims Us."

DR. FRANKLIN CLARK FRY, president

of the ULCA and of the Lutheran World Federation . . . one of the world's foremost Protestant leaders . . . chairman of the policy-making Central Committee, World Council of Churches, and of general Policy and Strategy Committee, National Council of Churches . . . graduate of Hamilton College and Philadelphia Seminary, he also studied at the American School for Classical Studies, Athens, Greece . . . holds 17 honorary degrees . . . devotional and Bible study leader on "The People Of God."

Executive Committee Elects 4 to Help Plan New LCA Auxiliary

The ULCM Executive Committee, in Chicago for its semiannual meeting in March, elected four of its officers to serve on a special committee which will make plans to merge the men's groups of the ULCA, Augustana, Suomi, and AELC.

The four officers are Aubrey Mauney, Kings Mountain, N. C., president; Dr. Earl Freese, Rochester, N. Y., third vice president; Richard H. Snell, West Reading, Pa., secretary; and Eugene H. Kelchner, Merchantville, N. J., second vice president.

Earlier, the Executive Committee participated in a joint dinner meeting with leaders of Augustana Churchmen and men's work representatives from Suomi and AELC. Together, the men discussed preliminary plans for the new Lutheran Church Men of the Lutheran Church in America. According to announcements



They talked in

from official meetings of the JCLU, is expected that the new men's auxiliary will take on a unique character of its own, rather than simply becoming a combination of existing organizations.

The new auxiliary will hold its constituting convention sometime after the merging convention of the four church bodies into the LCA in June 1962.

The four ULCM officers will be part of a joint planning group composed of a maximum of 16 representatives which will have responsibility for developing a constitution and other preparatory materials for presentation at the constituting convention of LCM.

In other Executive Committee business sessions, ULCM executive secretary Jack Oetgen reported that the ULCA auxiliary increased its membership to 2,000 last year when 110 new units were organized in 18 states, two Canadian provinces, and the District of Columbia.



the New Auxiliary

total membership is now about 30,000
1300 congregational units.

It also was announced that "Frontiers
Churchmanship" will be the theme of
LCM's three-day 23rd biennial con-
vention on the campus of Wagner Col-
lege, Staten Island, N. Y., August 1-3.

Plans for the convention were formally
approved, with the expectation expressed
that some 400 delegates and visitors will
attend. Special promotional and reserva-
tion material is currently in process of
distribution.

*Up-to-date coverage of men's aux-
iliary plans for the new Lutheran
Church in America . . .*

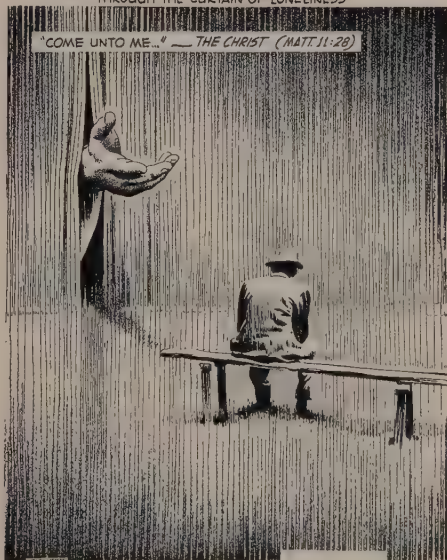
regularly in

LUTHERAN MEN

WEDGING IN A PRAYER TIME



THROUGH THE CURTAIN OF LONELINESS



TYPICAL illustrations from a new paper-
back edition of cartoons by Jack Hamm.
Titled "He Will Answer," the book was
published by Doubleday at \$1.00.

PROGRAM

1961 ULCM CONVENTION

Wagner College, Staten Island, N. Y.

First Day—Tuesday, August 1

- 2:00 p.m. Opening Devotions and Bible Study I—"The People of God," Dr. Franklin Clark Fry
- 2:30 p.m. Opening of the Convention, Adoption of Agenda, etc.
- 3:00 p.m. Report of President, Secretary, Treasurer, Executive Secretary
- 3:30 p.m. Report of Executive Committee
- 4:30 p.m. Lecture I—"In This Troubled Earth," Mr. William Muehl
- 5:30 p.m. Closing Prayer: Chaplain
- 7:30 p.m. Vespers and Bible Study II—"The People of God," Dr. Franklin Clark Fry
- 8:00 p.m. Discussion in Groups
- 9:15 p.m. Informal Reception

Second Day—Wednesday, August 2

- 7:30 a.m. Evangelism Breakfast, The Rev. J. Bruce Weaver, ULCA Director of Evangelism, Speaker
- 9:00 a.m. Devotions and Bible Study—"The People of God," Dr. Franklin Clark Fry
- 9:30 a.m. Report of the Committee on Reference and Counsel; Report of Nominating Committee
- 9:45 a.m. The Committee on Lutheran Men—Audio Visuals—Printed Materials—Honorary Life Memberships—Extension and Membership
- 10:30 a.m. Report of the Executive Committee, continued
- 11:00 a.m. Special Order
- 11:30 a.m. Lecture II—"The Faith That Forms Us," Dr. William H. Lazareth
- 12:30 p.m. Concluding Prayer: Chaplain
- 2:00 p.m. Opening Prayer: Chaplain
- Introduction of State/Synodical Delegations
- Elections
- Report of Stewardship Department
- Adoption of Budget, 1962
- 3:30 p.m. Lecture III—"The Vocation That Claims US," Dr. George W. Forrell
- 4:30 p.m. Discussions in Groups
- 7:00 p.m. Fellowship Banquet, Andrew W. Cordier, Speaker

Third Day—Thursday, August 3

- 7:30 a.m. Scouting Breakfast
- 9:00 a.m. Devotions and Bible Study—"The People of God," Dr. Franklin Clark Fry
- 9:30 a.m. Committee on Reference and Counsel; Report of the Scouting Department
- 10:00 a.m. Panel Discussions: "The Role of the Christian Layman in the Affairs of the World"
- 11:00 a.m. Report of the Department of Evangelism; Report of the Committee on Resolutions; Deferred Business; Unfinished Business
- 12:00 noon Installations of Officers by the Chaplain; Closing of Convention
- 12:15 p.m. Adjournment

NEWS of Men and their Activities

The May 12-14 convention of NY & NE Synod ULCM features presentations by Dr. Alfred L. Beck, president of the synod; Dr. G. Elson Ruff, editor of *The Lutheran*; Dr. Earl Freese of the ULCM executive committee; J. H. Oetgen, ULCM executive secretary; and Pastor Melvin E. Yearke of St. Paul's, Johnson City, N. Y., the host church. Clarence Neun is president of the synodical unit; Herbert Schaefer is convention registrar.

* * *

Eugene S. Heckathorn, active men's work leader at Shepherd of the Valley Church, Orinda, Calif., is the new president of the Lutheran Laymen's Movement for Stewardship. A chemical manufacturer, he is a member of Pacific Southwest Synod executive board and has served several terms on the LLM executive committee. LLM, which sponsors stewardship promotion in the LCA, has adopted a record \$592,000 budget for 1961.

* * *

Lutheran Brotherhood Life Insurance Society of Minneapolis, a regular advertiser in *LUTHERAN MEN*, was the principal benefactor for 30 *Martin Luther*



LUTHERAN EXPLORER John C. Sulerud of Minnesota was among the scouts participating in February's Report to the Nation at the conclusion of scouting's 50th anniversary year. He is shown here with Supreme Court Justice W. Tom Clark.

Fellowships recently awarded for graduate study by the National Lutheran Educational Conference. Mostly Lutheran college and seminary teachers, the 30 fellows will study at 20 different univer-



1961 ULCM Convention Committee at work in New York includes, seated: Charles Stock, secretary-treasurer; The Rev. Fred Eckhardt, pastoral adviser; George Schwarz, chairman; Clarence Neun, publicity chairman; Louis Ellefson, entertainment. Standing: Carl Wolford, entertainment chairman; Herman Boy, banquet chairman; Fred Wolgast, publicity; Walter Thomas, finance. The big event takes place August 1-3 at Wagner College, Staten Island, N. Y.

sities in the U. S., Germany and Norway.

* * *

ULCM Executive Committee, at its recent meeting in Chicago, approved *Lamb Awards* to be given in April and May to eleven ULCA scouting leaders. Begun in 1956, the Lamb Awards are made annually for the purpose of "recognizing Lutheran laymen and pastors who have given noteworthy service of exceptional character to the physical, mental, moral and spiritual development of boyhood through or in the scouting program of the Lutheran Church." Names are not announced until after the awards are made.

* * *

The Rev. Milton C. Mann, pastor of Resurrection Church, Hilliard, Ohio, was

presented with a *Life Membership* in ULCM on the second anniversary of the congregation March 22. Joe Beck, congregational ULCM president, made the presentation. This also is the home church of Leo Schwerin, ULCM executive committee member.

* * *

New York Conference of NY & N ULCM meets at St. Peter's, Manhattan on May 7 and will hear a special talk by the Rev. Frederick Gotwald, on the upcoming merger of the ULCA, AELA, Augustana and Suomi.

* * *

ULCM representatives to ULCM boards for 1961 are: The Rev. Maynard Hollock, Board of American Missions; J. H. Oetgen, Board of Foreign Missions; Dr. Hans P. Treuenfels, Board of High

OFFICIAL CALL

The 23rd biennial Convention of *United Lutheran Church Men*, official men's auxiliary of the United Lutheran Church in America, will be held at Wagner Lutheran College, Grymes Hill, Staten Island, New York, August 1-3, 1961.

Richard H. Snell, *Secretary*

Education; Oscar L. Lingle, Board of Parish Education; Eugene H. Kelchner, Board of Publication; J. H. Oetgen, Board of Social Missions. They were appointed by President Aubrey Mauney early in the year.

* * *

The *Lutheran School of Theology at Chicago* is the name chosen for a new seminary being planned through consolidation of existing institutions of the four church bodies merging to form the Lutheran Church in America in 1962. The proposed school will succeed Augustana Theological Seminary of Augustana, Chicago Lutheran Theological Seminary of

the ULCA, Grand View Seminary of the AELC, and Suomi Theological Seminary of Suomi. New seminary is expected to begin functioning in January 1963. Another seminary consolidation in the talking stage: Lutheran Theological Seminaries at Philadelphia and Gettysburg, both of the ULCA.

* * *

General Lyman L. Lemnitzer, a ULCA layman and chairman of the Joint Chiefs of Staff, personally welcomed 162 Lutheran college and seminary students to the Pentagon recently when they were in the capital for the 12th annual *Washington Seminar for Lutheran Students*.



OUR PRO DEO et Patria awards were made to these young men at First Church, Bellefontaine, Ohio on March 12. In photo: Pastor Olen A. Peters of First; Mrs. Shirley Culp and twin sons Larry and Jerry; Mr. and Mrs. David Ackerman Sr., and son David Jr.; Myron Gibson and his mother Mrs. Mary Gibson, who is organist at the church.



EAGLE SCOUT award was made in February at Emmanuel, Pottstown, Pa. to Explorer Terry Grow, a freshman at Penn State University. In photo: Richard Bauer, area BSS council executive; Franklin F. Mann Jr., chairman of Explorer Post #129; Explorer Grow; The Rev. L. Samuel Krouse, associate pastor; Mrs. Richard Grow, the scout's mother; Dr. Luther A. Krouse, senior pastor; father Richard Grow; Gerald Wentz, scout adviser.

* * *

April ULCM meeting at *St. Peter's, New York City* was scheduled to be an interesting one — with the Honorable Kagehika S. Matano, Vice Consul of Japan, as the speaker. Another recent meeting at *St. Peter's* had Prof. Arne Unhjen speaking on "Beatniks and Zen Buddhism."

* * *

Chaplain (Captain) Raymond C. Hohenstein was recently named to succeed the Rev. Walter E. Kraemer as Missouri Synod's representative on the *Lutheran Service Commission*. The new associate secretary—serving side-by-side with the ULC's Dr. Carl F. Yaeger (see *LUTHERAN MEN*, March 1961)—has been a U. S. Navy chaplain since early 1940. He is the only Navy chaplain with the distinction of having been present at Pearl Harbor on December 7, 1941 to see the start of World War II for the U. S., and ashore in Japan on Septem-

ber 2, 1945 to witness its end. For wounds received at Pearl Harbor Chaplain Hohenstein was awarded the Purple Heart—the first living Navy chaplain to receive this medal which was not authorized for naval personnel until World War II.

* * *

Thirteen new ULCA congregations were organized in April, bringing the 1961 total to 23 missions thus far. According to Dr. Donald L. Hauser, executive secretary of the Board of American Missions, 65 new congregations are expected to have been established by the end of the year, with another 70 mission fields entered for eventual organization.

* * *

"Publicity helps" is one of the comments in ULCM's *President's Bulletin for March*. The issue points out that proper newspaper coverage of local ULCM activities, meetings, etc. contributes significantly to the general public relations.

program of the congregation and, therefore, to ongoing evangelism. Most newspapers are eager to use this kind of news, too! And don't forget, LUTHERAN MEN is just as eager to use news of your local, conference and synodical unit. It not only makes our magazine more interesting to more men, but serves as an idea-exchange as well.

* * *

Pastor H. S. Hugus of Luther Memorial Church, West Hollywood, Fla. wrote to the ULCM office that his church council said, "This is what we need! Let's get behind this." In this way they approved wholeheartedly ULCM's request to con-



R. RUFUS CORNELSEN, director of Social Action of the ULCA Board of Social Missions, right, met in March with leaders of Ohio ULCM to plan a joint lay retreat-ULCM convention for September 22-23. The event will be built on the theme "Christian Stewardship in Daily Life," following the BSM outline on Christian Social Responsibility. Others in photo: the Rev. Paul R. Getter, chairman of the Lay Activities Committee of synod's Board of Stewardship and Congregational Life; Dr. K. Linsenmayer, a member of the committee; Henry Klein, ULCMO president; Joseph A. Weygandt, ULCMO secretary; Leo F. Schwerin, a member of the international ULCM Executive Committee, is director of Stewardship and Congregational Life for Ohio Synod.



SILVER BEAVER scout award was presented February 20 to Pastor Fred E. Duford, right, of Advent, Charleston Heights, S. C. He is shown with R. Harry Morse, another member of Advent who wears the same decoration.

duct the *King's Men Crusade* in the congregation from Easter to Pentecost. All churches which have not yet used KMC are invited to write to ULCM at 231 Madison Avenue, New York 16, for more information.

* * *

George Stowe of St. John's, Edmonton, Alberta deserves hearty commendation. Not happy with the way things were going in his ULCM, he enlisted the aid of R. Baron and began a personal telephone campaign to inform and interest more men in the unit's program. Result: monthly meeting attendance is experiencing a steady increase. An idea for you?

* * *

The *National Council of Churches'* Department of International Affairs has issued a strong statement deploring discrimination against foreign diplomats in

hotels, houses and restaurants. The department's general committee voted to explore further the ticklish problems relating to hospitality for UN personnel in New York City and for diplomatic representatives in Washington, D. C. Meanwhile, in other parts of the country, there are bright spots in the racial integration picture—the *North Carolina Council of Churches* has called on every citizen of that state to back up Governor Terry Sanford in his urging that North

Carolina should "not be content to lead the South but to lead the nation." Peaceful integration in the public schools is proceeding, and North Carolina has the best percentage of active eligible voters in the South. The entire racial segregation problem is of prime concern to sincere Christians everywhere—Lutheran men should be in the forefront of local, regional and national moves to speed the day of equal regard and opportunity for all God's children.

ULCM Honorary Life Memberships

January & February 1961

Central Pennsylvania

Carl Ritter, Zion, Hummelstown
Robert J. Hanna, St. Paul's, Lititz
Lutheran E. Mitchell, St. Paul's, Altoona
J. William Sunderland, St. James, Altoona

Central States

Marvin Barnett, Luther Memorial, Omaha
The Rev. Kendig Keepley, Luther Memorial, Omaha

Indiana

The Rev. Graham L. Kleepsie, Grace, Columbia City
The Rev. John S. Hoenstine, Grace, Gary
John K. Paul, Grace, Gary
Albert Rosenbaum, Grace, Gary

Iowa

Vern Johnson, Redeemer, Des Moines

Maryland

W. Reid Lowe, St. Mark's, Hagerstown
Albert F. Dietz, Holy Comforter, Washington, D. C.

Michigan

The Rev. Everett P. Bunck, Immanuel, Jackson
Vernon L. Aust, Trinity, Battle Creek
Glenn M. Zech, Trinity, Battle Creek

Kenneth Woodin, Holy Trinity, Flint
Henry C. Stuerzl, Holy Trinity, Flint

New Jersey

The Rev. John H. Wagner, Trinity, Fairview

North Carolina

The Rev. Marvin Thomas Sublett, St. Mark's, Hickory

Pennsylvania Ministerium

J. Claude Hodges, St. Andrew's, Perkasiess
Robert von Berg, Peace, Philadelphia
Paul W. Straub, St. Peter's, Philadelphia
John E. Janton, St. Peter's, Philadelphia
Clarence Reitz, St. John's, Leck Kill
Guy Schreffler, St. John's, Leck Kill

Pittsburgh

George R. Downes, Holy Trinity, Jeannette

South Carolina

Carl F. W. Ficken, South Carolina ULC
Thomas D. Jacobs, Mrs. T. D. Jacobs
J. Clarence Miller, St. John's, Pomaria
Lawrence H. West, Christ, Columbia
Greever L. Derrick, S. C. Central Conference ULCM

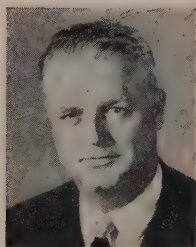
Virginia

C. M. Speese, St. Mark's, Roanoke
The Rev. Neil R. Cline, First, Portsmouth

VIEWS

from Headquarters

by J. H. OETGEN



THERE WAS NO "standing around" the outside door of the church at a recent ULCM convention which I attended. All the men were inside because this was an interesting convention.

Everything was well run and each moment of the day was filled with something challenging for the men. Some of those present had traveled over three hundred miles and they came to get something out of the convention.

The convention began on time and ended on time. The president was unable to be with us, due to illness, but the vice president stepped in like a veteran and conducted the meeting just as the convention committee had it planned. This was a convention that had been well planned—beginning with the Executive Committee meeting following last year's convention. Every member of the Executive Committee knew what it was trying to accomplish.

The business session went very smoothly and when it came time for the educational emphasis of the convention the men listened attentively. When the discussion following the speaker's presentation began, the pastors opened the discussion, but soon the laymen were entering in full swing. They asked penetrating questions concerning our Christian Social Responsibility. These men faced frankly the difficult questions that perplex

all of us today. They talked as Christian men should about seeking ways to apply *The Courage of Care* to their lives. They seemed vitally concerned about Christian Social Responsibility in their congregation and community.

This convention also had a helpful Breakfast for Presidents. Here the leaders sought to give additional guidance and inspiration to the presidents to become more effective leaders. It was most encouraging to hear the responses of the presidents conscientiously seeking to have men's groups that are more concerned about the ministry of the church.

This was a good convention because much advance planning had been done. The members of the Executive Committee had accepted their responsibilities and the local committee had completed all arrangements to make this a meaningful and inspiring meeting.

Many fine remarks were made about this convention. However, I think that one young president, whose name I do not know, summed it up when he said: "I got what I came for."

How important it is as we begin to plan our conventions this year, to keep this thought in mind, and plan our conventions so that when men, who travel several hundred miles or just across town, will go home saying. . . . "I got what I came for."

There Is No Slight Case of Adultery

by **CARL J. SCHINDLER**

What causes a man to enter into an adulterous relationship? What reasons does he have for defying the laws of man and of God? What possible incentive can there be for such action?

This topic presentation tries to get beneath the surface of these questions—and takes an honest look at the causes of adultery.

Several methods are suggested for presentation. Material has been prepared for a lecture. Questions are available for buzz groups. Suggestions are also given for centering the evening's discussion around the study of an actual case history. Choose that method which will best fit the needs of your group.

DEMOCRACY RESTS upon the assumption that adults can make intelligent choices; in a political election they are expected to decide who will make the best judge, the best senator, the best president. At a congregational meeting the majority of church members deter-

mines whether the parish needs a new educational building or whether the old facilities still meet the requirements of the congregation. Democracy believes that intelligence and good moral insight best serve the needs of human welfare. Democracy responds to man's basic need for freedom but it also imposes responsibilities which do not exist on lower levels of social organization.

The Rev. Carl J. Schindler is a member of the staff of the Lutheran Service Society of Western Pennsylvania. This is the Inter-Lutheran topic for June.

The Good Old Days

Marital problems have grown in extent and perplexity with the spread of dem-

THE INTER-LUTHERAN TOPIC FOR JUNE

Questions for Discussion

1. What is the present attitude toward adultery?
2. Do our divorce laws need revision? Should divorce be made more easy or more difficult to obtain?
3. When must we consider a breach in marital relations to be hopeless?
4. Is religion a stabilizing factor in marriage?
5. What resources for marital counseling exist in your community?
6. Is it wise for the wife of a philanderer to preserve the marriage until the children are grown up?
7. Has social status, income, and occupation a bearing upon marital adjustment?
8. How do we seek divine and human forgiveness?

Suggestions for a Devotional Service

Hymns: "O perfect Love, all human thought transcending"
"My faith looks up to thee"
"Jesus, thy love unbounded"

Psalm 51

Scripture Readings (to be read in sequence):

Exodus 20:14

Matthew 5:27, 28

John 8:2-11

atic ideals. In a paternalistic society the choice of a marriage partner was largely determined by the elders. Strife and eventual divorce were rare because partners considered their marriage large- in functional terms; its purpose was to keep the inherited land in the family, to do the work on the farm, and raise children. Without romantic love as an stabilizing factor the absence of love was not as destructive of the marriage relationship as it is in modern life.

Our forefathers spent their entire lives in small communities where everybody knew everybody else. There were few reasons for a husband to go away on

business trips to distant cities where nobody knew him. Clandestine affairs were harder to establish, to maintain and conceal, and public condemnation of the offender was more severe. Adultery is of course as old as the institution of marriage itself. The question which concerns us at the moment is: Has it become more common in recent years, and has the public attitude towards extramarital relations changed?

Some Statistics

As a nation we are intensely interested in statistics. Every decade the Bureau of the Census adds new questions to its

forms in order to determine how Americans live and what they do. Obviously, the government census taker cannot inquire into the sex habits of private citizens. But an enterprising professor of zoology, Dr. Alfred C. Kinsey, has done just that in his so-called reports on *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female*. Many experts in the field of the social sciences have disagreed with Dr. Kinsey's methods and findings. Without debating the merits of the controversy let us simply state that according to Dr. Kinsey "one half of all married men have at some time in their marriage engaged in sexual relations with women other than their wives."

This assertion is cause for serious concern. If it is true it indicates a serious breakdown in the Christian concept of the sanctity of the marriage relationship. It might even raise the question as to whether an institution that works in only fifty percent of all cases is fundamentally sound. No manufacturer of vacuum cleaners would stay in business if every other machine he put on the market turned out to be defective. Has the Bible with its absolute demand, "Thou shalt not commit adultery," set up a standard which is unattainable for large numbers of people?

How Did We Get Monogamy?

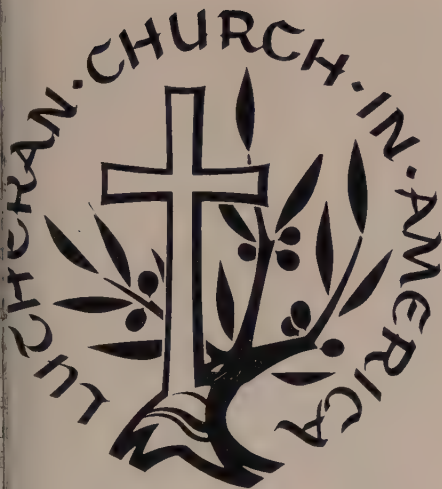
Monogamy, the life-long marriage bond between one man and one woman, is neither the oldest nor the only form of marriage known to mankind. Primitive societies, including the ancient Israelites, practiced polygamy, a system which permits one man to marry several wives. But even in polygamous societies the adulterer is severely condemned and often barbarously punished. No society, no matter how primitive, has ever toler-

ated promiscuity. The modern demand for "free love" is not the restoration of an original state of human existence, but an aberration. It overlooks the basic fact that the human sex relationship, unlike the mating of some animals, is highly selective. It requires personal attraction between two specific individuals and does not exist between every given male and every female.

The marriage relationship, like many other human institutions, has evolved and become refined in the course of history. We no longer reach with our fingers into a common bowl, but use individual plates and cutlery when we sit down to a meal. We do not grant a tribal chief unrestricted power over our lives and property, but make our chief executive subject to laws passed by duly elected representatives. We no longer treat diphtheria by wrapping a stocking around the neck of the patient, but by administering antitoxin. We have discovered that the more advanced methods not only produce better results but are more in keeping with the ideal of human dignity. We have arrived at the institution of monogamous marriage for exactly the same reason. It works better and it corresponds with our view of the unique value of every human personality.

A Step Backward

Every breach of the marriage bond is therefore a step backward; it violates the best insight of the individual and of society itself. In the Sermon on the Mount the Lord Jesus reminded his hearers, "You have heard that it is said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:27, 28). Christ pointed out the fact that the marriage relation-



THE CROSS—symbol of redemption—combines with branches representing members of the church and leaves and fruit symbolizing a fruitful life in Christ to form the central design of the official seal of the new 3.5-million member Lutheran Church in America, to be formed in 1962. The new Church will be a merger of the United, American Evangelical, Augustana and Finnish Evangelical (Suomi Synod) Lutheran Churches. The seal was designed by William T. Schaeffer of Minneapolis, director of promotion for Augustana's Board of American Missions, who also designed the seal for Augustana's Centennial year, 1960. The LCA seal design was taken primarily from St. John 15:1-8: "I am the true vine . . . I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit."

which exists solely between two people can never be shared with a third party. Such conduct violates not only the letter of the law, as the Pharisees emphasized, but does violence to the whole idea of marriage. Marriage derives its very meaning from the fact that both partners pledge life-long loyalty to each other—

"till death us do part." If marriage is to be an integrating factor in the lives of both partners this loyalty cannot be temporarily suspended in favor of a third party.

The Lord Jesus displayed his profound insight into human nature when he defined the lustful look as a form of adultery. For the Pharisees, as for all legalists, only the act itself constitutes an offense. Christ knows that the evil deed is often the end result of evil thoughts. Even to entertain fantasies involving another woman is already a contamination of the unique bond of oneness which was forged when both partners promised before God "to forsake all others" in a life-long union.

What Causes Adultery?

Yet, adultery is a prominent factor in modern society, regardless of the complete accuracy of Dr. Kinsey's figures. The external causes for its frequent occurrence can be readily demonstrated. The growing employment of women in business and industry has brought the sexes into closer daily contact and has also established a new bond of common interests. A physician may share far more professional interests with his nursing supervisor than he does with his wife. Modern means of communication—the automobile, the telephone, the business trip—facilitate clandestine relationships and assure a certain measure of secrecy. The emphasis on youth and physical attractiveness on television and in illustrated magazines creates disillusionment with an aging and physically less glamorous partner. The excessive indulgence in alcoholic drinks at social functions reduces inhibitions and encourages irresponsible acts.

There are of course some stock explanations or excuses which are ordin-

arily offered by the erring husband: My wife is a nagger; my wife is frigid; my wife is unattractive. These complaints may well be true in themselves, but they are always symptoms of a breakdown in the marital relationship. No one nags "all the time," unless there is some cause for irritation. Frigidity and unattractiveness merely denote that the wife has lost her incentive to be alluring to her husband. Where such conditions exist, they call for a candid examination of the whole marriage situation, preferably with the help of a skilled counselor.

Why One But Not The Other?

All of us, however, live more or less in the same environment. Why does one out of every two men succumb to these temptations, while the other one overcomes them successfully? The answer lies within the individual himself.

Let us admit candidly that in some cases marital fidelity is not conscious loyalty to the spouse, but mere timidity on the part of the husband. He may be afraid of a scandal or of contracting a disease. For esthetic or other reasons he may find extramarital relations distasteful, so that they constitute no real temptation to him. His "virtue" is not a matter of conviction but of self-interest.

But the man who seeks extramarital relationships does so for reasons of personal self-assurance. Unfaithful husbands may be divided into two distinct groups: the perpetual philanderers, and the occasional offenders.

The Perpetual Philanderer

The philanderer is usually a very secure person. He wants to prove to himself that he is strong and virile and attractive to women. He is also an extremely selfish person. After he has made his conquest he cares very little what happens to the woman he has involved. The philanderer becomes more and more incapable of any genuine love relationship to other people. Because he uses the most intimate form of human companionship in the most casual manner he tends to become progressively detached. Once he feels his deep isolation from his fellows he frequently resorts to alcohol to control his mounting anxiety and thereby accelerates the marriage process. Philandering is an attempt to substitute a cheap imitation for genuine love.

The Occasional Offender

The occasional, perhaps temporary, infatuation of a married man with another woman belongs in an entirely different category. On the surface it appears less reprehensible than the open defiance of the moral code which marks the philanderer.

Friends are often inclined to make excuses for the erring husband or at least feel impelled to explain his behavior. He has become the victim of a scheming woman who dresses better than his wife and flatters him, while his wife has neglected him for granted. The "other woman" appeals to his vanity when, fifteen years his junior, prefers a marriage

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man to companions of her own age. Occasionally, far less often than is commonly assumed, he has fallen for a cleverly designed game played for definite tangible gains. Much oftener the woman herself is a disturbed, neurotic individual who harbors deep feelings of self-hate beneath a suave appearance. She thinks of herself as a person deserving punishment and she administers her own punishment by giving herself to a man whom she knows she will never marry. Though the man always talks about the divorce he is going to obtain, the woman realizes that it is only idle talk. She atones for her own feelings of guilt by wasting the deepest emotions of which a woman is capable.

What's He Like?

What sort of man is likely to become involved in such an affair? Psychologists use the term "passive-aggressive personality" to describe such an individual. He is a person who lacks genuine independence. He generally reacts to difficulties either by indecisiveness and a clinging to others for help, or by temper tantrums and a display of irritability.

For such an individual the extramarital relationship serves two purposes: he can feel secure and protected in the affection of the other woman, and he can thereby express his hostility against his wife. He may himself believe that he is in love with his new acquaintance, that he has at last found the woman who should have been his wife in the first place. But in reality he is only using the situation to gratify his two conflicting needs of dependency and for acting out his unending resentments.

The tragic factor is that such an affair is liable to destroy three fundamentally meaningful people: the husband, the wife, and the other woman. If there are

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young children in the family they, too, are sucked into this maelstrom. For that reason the effects are far worse than those resulting from the escapades of the philanderer, who never had a good marriage relationship.

Is There Any Hope?

Can such a marriage be salvaged? Yes, but rarely by the methods of retaliation which the injured wife understandably too often employs. Denunciation, threats of legal action, domestic scenes will fail because they enforce the husband's hostility. The more she berates the other



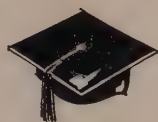
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woman the more will he be convinced that his wife is unreasonably jealous. The angry wife is at a great disadvantage against the "kind, understanding, comforting" paramour.

Should the wife pretend that she does not know what is going on? That would not only be untruthful, but totally unrealistic. The way out of such a dilemma is never easy. Unfortunately there is no formula which will work in all cases. Circumstances and personalities call for highly individualized procedures. The wife must realize that her husband feels not only guilty towards her, but also towards the other woman whom he must disown if he is to become reconciled to his wife. When he tells his wife in deep

humiliation that he "has made a mess of things," she must understand his agony of mind and help him to make the difficult break with the other woman. There must be genuine readiness to forgive on all sides. In fact, more is required than merely human forgiveness.

There is no such thing as "a slight case of adultery." Any extramarital relationship jeopardizes man's essential character as a child of God, a creature made in the Creator's image. Husband and wife must learn to seek God's forgiveness together, because marriage partners always share each other's guilt. A broken relationship *can be restored* and become stronger than it was before, because both partners will have learned by bitter experience. It can be done, but it will take faith, prayer, patience, and much wisdom to bring it about.

Suggestions for the Leader

There are a number of ways in which this material can be presented to your group. You may simply wish to dig out that which appears here, present it in the form of a talk to the men, and then direct group discussion.

A second option involves the use of buzz groups. You as the leader make a brief introductory statement of the areas the group will consider. Then the entire group is divided into small groups, each having anywhere from five to ten men in the group. The small buzz groups then discuss a single question. Among the "Questions for Discussion," questions 3, 4, and 6 seem to lend themselves well to this particular purpose. After the buzz groups have had ample opportunity for discussion, the entire group is re-assembled for report from each group, and further discussion. You as the leader should be prepared

make some closing remarks, perhaps to pull together some ideas from the material, which the group failed to mention.

A third option offers some interesting possibilities. After a brief introductory statement, the entire group discusses an actual case history. (*It would not be wise to discuss any local situation!*) A good source for such a case history can be found in your wife's *Ladies Home Journal*. In each issue (at least at the time this material is being prepared) you will find a section entitled, "Can this Marriage Be Saved?" Go through several issues of the magazine until you find one of these studies that is suited to your particular purpose. Back copies may be available in the local library, or in a friend's basement—if not in your own. Choose a case history which involves indecency on the part of the husband.

At your meeting read or give a resume of the story of both the husband and the wife. Omit the final portion which contains the suggestions of the marriage counselor. First have the men discuss this problem. (Later you can compare their findings with that of the counselor.) Help the group to find out what is right and wrong in the attitude of both husband and wife. Then ask what suggestions they would have for healing this marriage. As the discussion proceeds, you may be able to introduce various parts of the material presented. This means that you must be thoroughly acquainted with it before the discussion begins. You may also use this material for a final summary at the close of the meeting.

If you can in any way contribute toward helping the men in your group take an honest look at adultery and its consequences, your efforts will have been worthwhile!

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